

# THE SHAKER.

"I WILL SHAKE ALL NATIONS, AND THE DESIRE OF ALL NATIONS SHALL COME; AND I WILL FILL THIS HOUSE WITH GLORY, SAITH THE LORD."

Published Monthly, by and under the direction of the Mt. Lebanon Bishopric.

VOL. II.  
G. A. LOMAS, EDITOR.

SHAKERS, ALBANY CO., N. Y., DECEMBER, 1872.

NO. 12.  
FIFTY CENTS PER ANNUM.

## Christian Self-Denial.

"Except a man deny himself."—(of what?) *Christ.*  
"Brave Conquerors! for so you are, who battle with your own affections, and the whole army of the world's desires." *Shakespeare.*

Human nature hates restriction; it can see no propriety in limiting a pleasant indulgence; it worries, frets, scolds and galls under the failure of full satisfaction. We know there is such a thing as satiety; we can eat and drink until food in its very best form becomes loathsome—we can indulge all the senses to the exhaustion of nature—yet nature, in this exhausted condition, pines at its limits, and does not thank God for the boundary. In a country whose laws extend to its subjects the largest liberties—a country, in which "Young America" is trained from the cradle to think that obedience to parental authority is of infantile length only, and then to feel, that to do as he pleases is his inalienable right—'tis here, that self-denial is at a discount, and self-gratification at a premium, more than elsewhere. 'Tis here, that true liberty is misconstrued, and the silver years, if they are reached, are left to teach, that "he alone is free whom the truth makes free," and that the teachings of truth are strongly flavored, with "touch not, taste not, handle not." He is not free who does as he pleases (unless he pleases to do rightly), but the worst of slaves, to the worst of tyrants—the passions. Jesus taught, and practiced self-denial, and for this, was very unpopular with the world. His ideas were accepted and practically carried out by an unpopular few; while he was given the choice of relinquishing his doctrines, or of dangling from a three-cornered edifice until life should ebb away. And we opine, that were the millions of *professedly* Christian people, compelled to practice what they profess—real Christianity—they would soon renounce all claim to the title! Were there not educated adepts, dealing out explanations of what scriptural self-denial *does not mean*, in a manner that permits the self-adulation and gratifications of their auditors, there would soon be only as many Christians in name, as in practice; while the present popularity of the name would then become the synonym of con-

tempt! With a large respect for religious sincerity, we cannot hold from saying, that humanity are so prone to indulgence, that they have transformed genuine Christianity into a requirement much better adapted to their desires, and most assuredly without the sanction of its author. The grand truth will one day be discovered, that the terms "Self-denial" and "Self-gratification" are antipodes, and not synonyms.

We are constrained to ask of *popular* Christians: Where is your self-denial and cross? Wherein is your life, other than carnal men and women choose to have it? Does not *popular* Christianity suit the masses exactly, and is it not very diverse from the life of Jesus, whose Christianity, though unpopular, was eminently genuine and practical?

We ask for no needless excoriations; we plead for none of the excruciating practices of wild fanatics, who would lacerate the body for the good of the soul, and mistakenly find themselves the same; but we do plead for that Christian self-denial, *practiced* by Jesus, and taught to his disciples, with the injunction, "Follow me!"

Our investigations and conscience will not permit us to make the terms "Self-denial" and "Self-gratify" identical. We admit, our perverted senses would have had Jesus remarked: "Unless a man *gratify* himself, in every conceivable manner, he cannot be my disciple;" but to the horror of our sensual appetites, they are to be *denied* and *crucified*, or we cannot attain to a fellowship with Christ! Let us be assured, that the "*redeeming blood of Christ*," will ultimately appear to all as the *practical life of Jesus*; and that the one will never cleanse us from our iniquities until we adopt the other. As professing Christians, let us be practical ones; if Jesus is our example, let us live as he lived—let his self-denials be ours. Never let us make the charge, that we cannot live as he did, else we make Jesus most unreasonable in saying: "Let him deny himself, take up his cross and *follow me*."

And let us here admonish the Pastors of the large variety of churches, to *preach*

*Christ*, unbiassed by any creed of human invention; preach Christ, as Jesus lived; and forget not to remind your flocks, that the virginal celibacy of Jesus; the "all-things-in-common" principle that he urged; the non-resistant element in which he lived, and keeping himself "unspotted from the world," cost him just as much, and no more self-denial, than is required of us who profess his discipleship, and hopefully expect to share in his heaven the fruits of Self-denial. Let each one practically learn our Saviour's name, taught in the school of Christ—Self-denial.

## Peter, The Christ.

BY E. MTRICK.

### "SEARCH THE SCRIPTURES,"

"For in them ye *think* ye have eternal life, and they are they which testify of me; and ye will not come to me, that ye may have life. Full well ye reject the (present) commandments of God, that ye may keep your own traditions."

This exhortation of Jesus, to "search the Scriptures," was to renew their faith in the prophecies which testified of his mission. He did not say go back into a semi-barbaric age, when just revenge was tolerated, making the "*new commandment*" of universal love "of none effect by your old traditions;" but to those inspirational truths by which "*ye think ye have eternal life*;" and I am now declaring them unto you. The first and greatest is supreme love to God, and second, fraternal love to man. On these two hang all the law and the prophets.

Read John 5th, 17th, and remainder of the chapter, wherein is recorded the sublimest idea of his life—the Fatherhood of God. He said, "I am the Son of God." And again, *Our Father* declaring others to be sons of God as really as himself—claiming also to be the son of man as well as they.

"Whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the holy ghost," or anointing, which constitutes a child of God, "it shall not be forgiven him." Thus admitting equality with other "sons of men," and recognizing the divine relationship, as they become "sons of God."

He asked them (his disciples,) "But whom say ye, that I am?" And Simon Peter answered and said, "thou art *the Christ*, the son

of the living God." Omitting the interlude of blessing and confirmation, we have the direct response of Jesus: "I say also unto thee, that thou art, (i.e. so are you) Peter," and upon this rock—"this primary principle of Fatherhood in Deity, and Sonship of humanity in Christ"—will I build my church; and the gates of hell (the false systems of theology, with their Adamic practices, war, triune God, and vicarious atonements) shall not prevail against it.

By a slight change in punctuation, is not the analogy in the context more complete? and does it not give a better rendering of the meaning Jesus intended to convey?

The common error that Peter, signifying rock, should be the foundation of an everlasting church—who at most could be but an active agent—is fraught with grave consequences, when solemnized by a creed, and draped about with kindred, damaging phraseologies.

Supposing Jesus had said, thou art Thomas, and upon this twig (the scripture name of Thomas) will I build, etc.? Reason fails to support the long accepted belief, that the declaration to Peter bore any relation to him, or the significance of his name. But to the parental and endearing relationship, existing between the infinite and finite souls, this was the rock, the basis and eternal principle on which to build. And it was this revelation to Peter, which Jesus hastened to bless and confirm.

"And I say also unto thee,"  
"That thou art," Christ, in good degree,  
And "blessed art thou, Simon," Brother—  
"Son of the living God," the Father.  
O Father make them one with me,  
Even as I am one with thee;  
We have one master, the Christ spirit,  
An heirship such as each shall merit.

This declaration of Jesus, that Peter was "Christ, the son of the living God," which also applies to all who became one with him, by obeying Christ as he did, does not preclude the second distinctive advent of Christ in a representative personage—"like unto the Son of Man"—the Daughter of Man—Ann, "the Christ"—the Daughter of the living God." And this is the second appearing of Christ, in glory, supplanting that which was in part. "Beloved, now are we Sons and Daughters of God." Christs, Saviours, "a great multitude, which no man could number of all nations, and kindreds, and people, and tongues, clothed in white robes, and palms of victory in their hands."

"Singing salvation to our (dual) God. Blessings, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto [and from] our God forever and ever."

"Search the Scriptures," which testify unto us such glorious truths, and we will come unto them "that we may live."

"TO DAY:"—This is the name of a Health(?) Journal, by Dio Lewis. It is quite interestingly arranged for the general reader. But it is so far from being a radical Health Reformer, we doubt its necessity. Let it go deeper than aught else, or let it suspend.

### The Impending Evil.

BY F. W. EVANS.

"The wise man (or people) seeth the evil afar off, and hideth himself."

In these United States, there is in process of formation a Church-and-State party. It is already larger than "a man's hand," and combines together the master minds of various sects; being composed of all those who confound religion and theology, and spiritualism and religion—the old country originated denominations, the Catholics, Episcopalians, the dissenting Methodists, Baptists, Lutherans, Calvinists, including the Russian or Greek Church, etc., who are, at the present time, Church-and-State establishments in the Christian War Governments of Europe.

Can any rational person have a doubt that what these theological bodies do in England, France, Sweden, Denmark, Belgium, Russia, Canada, and the South American States, to-day, they will do in the United States as soon as it can be effected? or that the practical rule of a Church-and-State Government will be the same here as there?

"Is thy servant a dog?" asked Hazeel of the Prophet Elisha, when he informed him of what he would do to Israel; and the blindness of Hazeel, respecting his own character, touching religious persecution, appeared to be common to human beings.

Some of the most conscientious and religiously sincere, but theologically erroneous, persons I meet, believe that none but theologically correct men (according to their standard) ought to be legislators. These think the race has progressed beyond religious persecution, and that they will not again "do this thing." To them, the fire and faggot, the rack and pulley, are things of the past, and could not be reproduced.

The believer in war, when possessed of political power, (human nature being unchanged) will always "think that in killing heretics, he is doing God good service."

How often have peace people thought that Christian wars were ended. But Christian war, and Christian religious persecution will only die drowning in the blood of the martyrs, which war Christians have shed, locked in each other's arms.

Theological errors (which are the seeds of religious persecution, such as)

First, That the Douay Bible, King James's Bible, or any one of the Dissenting Bibles, is the "Word of God."

Second, That the priesthood are infallible interpreters of the Bibles.

Third, That some men, as Adam, Noah, Abram, Moses, and seventy of the Elders of Israel, "saw God," the Supreme Being and conversed with him "face to face."

Fourth, That the will of Deity creates and makes a thing right or wrong; so that the invasion, robbery, and spoliation of whole nations, or those of Canaan, by Joshua, attended by the infliction of rape and murder, was doing God great service.

These dogmas, and their practical illustration in the Bible history, have been the basis

of similar treatment by Christian demons, like the Crusaders, the Duke of Alva, Cortes, Pizarro, Cromwell, the Duke of Marlborough, and the New England Puritans, when they killed heathen Indians and pious Roger Williams, or when they hung peaceable Quakers, and burnt (as a witch) a spiritual medium on Boston Common.

Nearer home. The above are good enough illustrations of what theologically mistaken, religious souls will do, when they have the civil power in their hands, through a union of Church-and-State. But, when we find a contemporary of Mother Ann Lee—her John Baptist, the Angel-representative of Spiritualism, as she was of religion—the learned and gentle seer of the North, Emanuel Swedenborg, holding the above named dogmas as premises, and carried logically to the same conclusion of "thinking" that the killing of heretics was a Christian duty; and affirming that the most innocent and lamb-like of all the sects which had come up in Babylon—Christendom—and the very people out of whom Shakerism arose, "ought to be put to death," we stand aghast! confounded! and confirmed in the fact, that theological errors produce religious persecution, as an acorn produces an oak tree; and that no theology should ever be permitted into the now simple and pure American Constitution.

I quote from the "Debatable Land," by my old friend and former associate, R. D. Owen, pp. 231,2.

"Premise: Jehovah himself descended, and assumed humanity."

"Speaking of those 'who are called in the world Socinians, and some of them Arians,' he (Swedenborg) says: 'The lot of both is \* \* \* that they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Ghost, who will not be forgiven either in this world, or in that which is to come.'"

"Even worse than this is the cruel spirit, aggravated by the assumption of false premises, in which he speaks of those whom he ought to have commended and hailed as spiritual brethren. We have it under his own hand, as divinely revealed to him, that the Quaker worship is so execrable and abominable, that, if Christians but knew its true character, 'they would expel Quakers from Society, and permit them to live only among beasts.' And this—think of it—from one who deemed himself the penman of God! the recipient and inditer of truth unmixed with error.

"In Swedenborg's Diary, under date Oct. 29, 1748, he says: 'The secret worship of the Quakers, sedulously concealed from the world, was made manifest. It is a worship so wicked, execrable, and abominable, that, were it known to Christians, they would expel Quakers from Society, and permit them to live only among beasts. They have a vile communion of wives, etc.' Again, Oct. 28, 1748: 'They are indomitably obstinate in their aversion to having their thoughts and doings made public. They strove with me and the spirits who desired (but in vain) to know their secrets.'—(See Emanuel Swedenborg, his Life and Writings, by William White, London, 1867, vol. 1. pp. 386, 387).



"The poison of intolerance, in its most malignant type, still works among a bigoted portion of Swedenborg's followers. The (London) *Intellectual Repository* is the accredited organ of orthodox Swedenborgianism. Its editor (sixteen years since, however), after stating his opinion, that 'spirits, even the highest angels, have nothing to tell us in relation to doctrine and life, but what is revealed in the word,' goes on to say: 'We therefore conclude that it is not only dangerous, but impious, to seek to have communion with spirits, especially in regard to any thing of doctrine and life.' But he does not stop here. He tells us that there is good reason for the command, 'so often repeated to the children of Israel, to put those to death who had familiar spirits, and who were necromancers,' or, as in the Hebrew text, 'asked inquiries of the dead.'"—*Intellectual Repository*, vol. for 1855, pp. 460, 461. "Anything worse than this, we may search the records of modern theology in vain to find."

Let all theologies be vigorously excluded from the only free government on earth, "and forever confine its functions to secular education, and the internal rights and duties of" its citizens.

### Devotion and Love.—No. 1.

BY R. W. PELHAM.

If thou hast wholly given and devoted thy life, thy all, and thyself to God, what is it to thee whether thou be in this part of space or that, here, or there, or two hundred miles hence, if so be thou art in obedience to God? If God be thy only treasure, and to do his will thy meat and drink, surely thou wilt be content wherever thou shalt be placed; the gift of God not being confined to places, persons nor things, but is always found where duty calls.

By how much thou art attached to places and creatures, by so much thou lackest of being wholly devoted to God.

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord my redeemer," said David. O how watchful and prayerful must I constantly be, to keep this holy, heavenly frame of mind, here expressed by the devout Psalmist.

I must speak no word, indulge no train of thoughts, act from no motives, but such as I believe will be acceptable to the Lord.

How constantly must I watch! How fervently must I pray! O how closely must I scrutinize and sift each thought, word and action, if all I think and do and say shall be done to the acceptance and glory of God.

When thou shalt steadfastly reject thyself and be wholly resigned to do the will of God, thou shalt hear the divine voice within thee saying, "this is my beloved son, in whom I am well pleased."

It is written that "obedience is better than sacrifice," but obedience and sacrifice both are better still.

We are often exhorted to labor for the quickening power of God, and it is certain that every soul needs it. But who has a dis-

tinct idea what it is? Oh give me a "quickened," tender, sensitive conscience. Let my moral sensibilities be deeply enlivened, that I may sense even the distant approach of an evil thought, and shut up every avenue of my soul against it. This is the quickening power of God which will effectually shield the soul from the least stain of pollution.

We often talk of "traveling" in the gospel; we say we are determined to "go on" to "persevere" and "go ahead;" but we should remember, and never forget, that whosoever travels, is continually leaving something behind.

It is impossible that we should become "new creatures" any further or faster than, putting off the old, we get new ideas, new motives, new objects of affection, and new everything.

Paul's "new and living way," only means "a new way of living;" devoting our lives to God and not to self.

Unless we can perceive in ourselves that we are losing our relish for mere earthly things, and increasing in the love of those which are spiritual, heavenly and eternal, we may be assured that we are not traveling, not ripening for eternity.

If we do not die, and die continually to that which is sensual and earthly, we shall never rise to that which is spiritual and heavenly. "I protest," saith Paul, "I die daily."

No matter how much gift, power and spirit of God others may possess, we shall not be able to apprehend it in them, nor receive it from them, unless we have a measure of the same. "No man can come to me," said Jesus, "except the Father draw him." Grace must answer to grace. We cannot receive the Divine Nature by imputation, but by impartation—not by proxy, but in our own souls.

He is unacquainted with the love of God and true devotion, who feels to boast of his devotedness, and is expecting some outward reward for his secret devotions.

How groveling and selfish would he be thought who professed ardently to love a friend, and often visiting him and holding sweet converse, should be found secretly expecting, or openly demanding, money as a reward of his time and pains!

SAD.—Between the 27th October and 5th November, the home of THE SHAKER was visited by two disastrous fires. One at Second Family—the large barn with all of its contents—loss, at least, \$11,000. The other at South Family, in which the loss was even greater.

Three barns, wagon house, with accompanying sheds, with all their contents were swept away. Our dairies are well nigh ruined. We should rather have recorded these fires as accidents—but are constrained to write *incendiarism*! The object was robbery in the other families—this was attempted at each fire—but proved a failure. We live in hopes of the arrest of the parties—and until then—and afterward—will pray: "God have mercy on their souls!"

### "No Surrender."

BY WATSON ANDREWS.

"The following lines were suggested to me by the noble leader in November number of THE SHAKER."

This war-cry through the nations rings,  
And wakes the sleeping spheres;  
And Hope, replumes her drooping wings,  
And points to coming years.  
There's strength within those magic words—  
There's vigor in their sound,  
As backward roll the opposing hordes,  
And clear the doubtful ground.

"On, up and on!" bright legions shout,  
Yours is the victory;  
And Hope's glad eye beholds the rout,  
While echo answers—"Victory."  
What though the ebbing tides disclose  
The fossils of the deep!  
What though it seems in vain, that those  
Bright saints their vigils keep!

The laws that lead the ebbing tide,  
Bring the returning wave;  
Growth and decay, here, side by side,  
Their proper office have.  
The seed cannot be quickened, more,  
Except it first decay;  
And Cities, Nations, o'er and o'er,  
Arise, then pass away.

But principles do not decay;  
And virtue never dies;  
When all things else have passed away  
They reascend the skies.  
They reascend, but not alone—  
Their votaries go too,  
And sing: "Thy will, oh God be done!"  
In songs forever new.

### Fashion.

We copy below with great pleasure from the *Albany Evening Times*—our most interesting local—that which should be preserved in letters of gold. It is from the facile pen of "Will Wimple," or F. W. White, whose future we will watch with brilliant anxiety.

"Strange, invisible power! A mythical queen, that has more followers than Christianity, and whose mandates are obeyed more blindly and willingly than those of the most august potentate; whose reign is perpetual, whose tastes are capricious and whose whims are preposterous! Whence she comes or where she abides, no human being can tell, but her will is communicated to mankind by some inscrutable instinct, and with a marvelous submission her subjects follow and yield to her wildest fancies. The rich and poor, high and low, intelligent and dull, saint and sinner, are slaves to her desires; the wealthy and independent are the quickest to fawn upon her, and no matter how tyrannical her reign, they glory the more in their idol, and are her most eager votaries. Should man in his greatness rise to overthrow her mandates, or refuse allegiance to her laws, Queen Fashion's premier, Society, frowns upon him and he is cast into the disgraceful abyss of old fogyism and eccentricity.

"The notion is nearly everywhere prevalent that whatever is fashionable is right; it would have few objections made to it if the reverse were as true, that whatever is right should be fashionable. If such were the case, not so many, as now do, would leave unpaid the tradesman and the state, to worship long and lovingly at the shrine of fashion."

## Theological Wrangling

BY WILLIAM H. RUSSELL.

The combative spirit is common to mankind. Whether, as the phrenologists tell us, there is an original faculty in human nature inclining men to fight, which, by an excess of growth, overbalances the other faculties; or there is some other cause for it, the fact is evident that a disposition to contend with each other has ever been prevalent among human beings. Some seem to quarrel from a mere fondness for strife; others, however, seek some pretext to justify themselves for whatever contests they engage in. This is especially true of theological combatants. These are almost universally found in "the sacred orders;" they have been set apart for the defence of the truth, and, of course, they must discharge their sacred functions. They have high authority for their line of conduct;—"Earnestly contend for the faith once delivered to the saints," is the injunction of holy writ, and nothing more is needed to fire their souls with sacred ardor for God's cause. Woe, then, to the unfortunate heretic who ventures to hurl a dart, however feebly, against the truth as they understand it!

The zealot for God's holy cause, allows nothing to stand in the way of his divine rage. He smites his foes on the right hand and on the left. "*Athanasius contra mundum*" is conspicuous on the banner which he unfurls to the breeze, and he bids defiance to every adversary. But, unfortunately for the peace of society, some Arius is usually found to accept the challenge; and then begins the wordy strife, which ends, if not in blood, as in ancient times, yet in embittered feelings in those who engage in the controversy, and hostility more or less marked between those who take sides with either combatant.

But, thanks to the diffusion of better views respecting human duties and obligations, the rancor once existing among theological disputants is greatly softened. It is true there are parties still that look upon each other with suspicion, fearful lest something terrible may ensue by the prevalence of one or another set of opinions; yet one cannot fail to see that there is in the present age a greater inclination than formerly existed, to discover what good thing there may be in this or that body of religious people. Let this continue, and the best consequences may be expected. For where there is a disposition to praise whatever good may be found, instead of looking after some heretical dogma, each body of people will be emulous of the good, and more ready to abandon their senseless, wordy contests about mere speculative views. And this, in fact, is "the faith once delivered to the saints." It was the faith of Jesus, who proclaimed the reign of Divine Love, and who referred his adversaries to the good he had done as a proof that the doctrines he taught were of divine origin. It was the faith of the Apostles, who labored incessantly to form a church, distinguished by the love its members should bear to each other, and by the blameless life they lived, so as to become an

acceptable offering to their Divine Head. It will be found by those who carefully look at the matter, that Paul, theologian as he was, aimed to bring all the converts of Christianity to a unity in the life of Christ, and not to form a mere set of Theological Institutes; though unfortunately, contentious minds have since his day made his writings a mere football on the arena of theological strife.

There have always been those who have insisted that their peculiar dogmas shall be accepted by others, because to themselves these opinions seem of so much importance. And that is the ultimatum of their gospel. They do not seem willing to present with the strongest array of arguments they can command, what seems to them to be truth, and then let it rest to be accepted or rejected by others according to their own judgment. They want others to admit the superiority of their views, and, as a matter of course, of their judgment. Hence, they are ready to attack all opinions opposite to theirs, though these may have been as carefully formed as their own. There certainly can be no objections to efforts for the discovery of every truth in God's universe, and for the promulgation of the same; but why insist that we have the truth if we cannot prove it? And if we can prove what we present, there need be no fear but it will be ultimately accepted by all, though the discoverer's name should be buried in perpetual oblivion.

The life of Christ proves itself divine to all who accept it and walk in it, and there is no controversy respecting it among all such. It is the "shining light that shines more and more unto the perfect day." Love, kindness, gentleness, fidelity to duty, and peaceableness of conduct produce no strife. Those only who are destitute of these, but possess the opposite qualities, are the originators and promoters of the contentions that curse the world.

## "The Day Dawns."

EDITOR SHAKER: If you think the enclosed worthy a place in THE SHAKER, as evidence that "the heaven which the woman (Ann) hid" is working, please insert. Such an article could not have found a place in the *London Quarterly* a very few years since. Let us thank God and take courage—"The day dawns." Yours, JOHN WHITELEY.

## THE FEMININE ELEMENT IN THE DEITY.

The *London Quarterly*, in discussing the feminine element in our conception of God, says: "To Protestants the worship of the Virgin is a superstition, graceful and beautiful in many of its aspects, no doubt, but, like all other superstitions, liable to run into extravagance, and to ally itself with fancies socially injurious and absurd. We are, therefore, discreet and prudent in not allowing this element to creep into our habits of religious worship. Nevertheless, we have something to learn from it; it indicates a want, an instinct which we have too long disregarded—the want of affectionateness, tenderness, and love in our conceptions of the Deity in His relations to us, and our relations to Him. The reason why our services are so cold, so dry, so formal, so fruitless of any sweet and genial results in actual life, is perhaps owing to our inaptitude

or slowness to conceive of the feminine element in the character of our Creator, and to a notion that piety ought always to be manly, as we call it, and never womanly. If, however, any Protestant, believing in the superiority of his faith, contemplates the conversion of the Roman Catholics, he may be sure that he will make little or no progress (especially among women), until the defect of his cold system is cured, and his want supplied; until by him and his Church the Supreme comes to be regarded tenderly as well as reverently, with the affections as well as the intellect, familiarly as well as awfully, as a father that pitieth his children, as a shepherd that taketh the lambs in his arms. If from conceptions of dignity and respect, of power, awe, and majesty associated (and fitly associated) with God, a certain order of minds find it hard to supplement any softer or more commonly human element, they will find that whatever the effect may be as regards their personal religion, they will have very small influence indeed over the hearts of their fellow-men; they may teach philosophy, but they will not enkindle piety. They will find that what they cannot add, humanity in general will add, because it instinctively must, and that if men are forbidden by philosophy to incorporate pity and soft tenderness into their ideas of Supreme Deity, they will fall back upon some other deity associated with the Supreme, less wise and powerful, perhaps, but more gentle and kind. Can we love the same being whom we honor, reverence, worship, and obey? We answer, Yes! provided we have presented to us the loving and lovable qualities of his character. Many clever people, however, seem practically to answer, No, because from some cause or other they fail to appreciate the sweetness as well as the light of the divine nature. But poor humanity refuses to be balked in its affections, and hence the worship of Notre Dame, instead of Notre Dieu."

## Woman's Visitation.

BY ALONZO G. HOLLISTER.

Poor, oppressed, feeble woman, who has hitherto been considered mostly as an appendage to man, useful or ornamental—a convenient piece of household furniture, having no more rights than a born slave, is at last visited; and in the face of custom, prejudice, man-made laws, and the accumulated wrongs of sixty centuries, is liberated from her degraded vassalage, and enabled to assume her proper station beside the most exalted virtue—a virtue which only one man had before her attained, and which was deemed so far above human capacity, that men ascribed it to Divine Power and ceased striving to reach it.

Does not this event mark an era in human progress more significant and full of promise than any that has preceded it? What more potent cause of human degradation and misery could exist, than for man to be bound by inexorable law to woman, and woman at the same time denied her proper rights, trodden under foot, and evermore despoiled of purity and innocence, which alone give beauty and elasticity, with the sweetest graces to the



mind, and wings to those aspirations which lift the soul heavenward?

What, but the enmity of the serpent working in this channel? God said, "I will put enmity between thee and the woman, and between thy seed and her seed." The serpent's turn was first; and as long as man and woman loved to have it so, and mutually cherished that serpentine nature, depicted in ancient lore thus: "I find more bitter than death, woman, whose heart is as snares and nets, and her hands as bands," no remedy could be applied. In such case, though every unjust statute on the books had been erased, the cause that produced them, operating in the channel of "*desire*" or lust, would still tyrannize over, and "accuse" those who should be, as brethren and as sisters. The private torture of domestic tyranny, through the operation of disorderly passions, is a far more grievous fountain of bitterness than all the laws of the statute books and public opinion added, as millions of sufferers can testify.

But after having suffered enough from that enmity, and eaten sufficient fruit from that deadly root to desire escape from it at any cost, even to the loss of all things, God mercifully sends down a power to fulfill the pledge given in this promise: "It shall crush thy head"—this was in Christ's first appearing; "and thou shalt lie in wait for her heel,"—at the second appearing. (Douay translation).

Expositors generally concede that Jesus Christ was the woman's seed who was to crush the serpent's head; but having only a glimmer of the true light, under the veil of antichrist, they do not appear to understand how it was accomplished, nor that the same work must be effected in every soul that would participate in its benefit. His testimony, which was the exposition of his practice, we have in these words: "If a man come unto me and *hate* not his father, mother, wife, children, brethren and sisters, yea, and his own life also, he cannot be my disciple."

Never man spake like this before, and no wonder they were astonished at his doctrine, for even to this day, but a few of mankind have been able to receive, or even to comprehend its true meaning. That is to come. As his was a mission of peace and good will to all men, he could not mean we should hate *persons*, but those selfish ties of flesh and blood which arise from these relationships, and that worldly self-pleasing life which produces and sustains them. We have no account that Jesus ever taught hatred to anything else, and this shows us where and what the serpent's seed is.

The serpent of perverted generation, as well as natural reproduction, received a deadly wound from the life and testimony of Jesus and his immediate followers, who, by their perfect obedience to the new creating word, received a power which returned the serpent's enmity upon his own head. But after the fall of the Primitive Church, by its connection with the generative order through the unredeemed woman, the artful doctors and creed mongers of antichrist's kingdom, contrived to heal the wound, and preserve the serpent to "lie in wait" for the woman's heel.

What further of the serpent treader is recorded in the Prophet Micah? "Arise and thrash, O daughter of Zion; for I will make thy horn iron, and thy hoofs brass; and thou shalt beat in pieces many people, and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth," by sundering the selfish ties and crucifying the lusts of natural generation—the serpent's seed—and devoting their substance to a sacred and united interest, spiritual and temporal. Here a daughter is represented as co-operating in the same work that was appointed for the son, to whom it was given to "rule all nations with a rod of iron, and to dash them in pieces like a potter's vessel." How did they obtain this power? By perfect obedience.

As it is now the woman's day, with the man, to hate the serpent and his seed in all their alluring, deceitful arts, to cut loose from their snares and bands, and root all their ties from her soul; "all the morning stars sing together, and the sons of God shout for joy," while the work progresses. For "now has come to us salvation and strength, the kingdom of our God and the power of his Christ." We have both Father and Mother abiding with us; and spiritual sisters, and brethren, and children are our relation; and these are the "Virgins that rejoice in the dance, both young and old together."

Our Eden is restored, and if our trials are more severe than those of the first Eden, our knowledge is greater, and so is the prize for which we wrestle; and with such faithful parents for exemplars, every honest, upright soul that cleaves to them must surely win.

#### Christian Spirit.

BY CHAUNCY DIBBLE.

Being in Saratoga, I was accosted by one who thought that the very chaste life the Shakers live, renders them too docile, unspirited, unfit for social life or its enterprises.

We disprove this fact, by enjoying the largest amount of *innocent* socialism of any class on the earth. We believe it to be a Christian enterprise, to cultivate love, peace, economy and industry, untinted by lust, wars, extravagance or laziness. We are professedly nonresistants—this was a specialty in the character of the author of Christianity, and will be in his humble followers—but is not copied by those popularly called Christians. If the indulgence of the lustful propensities is a necessary stimulus to active life, such cannot be Christian life; and we abjure the enterprises that spring from such a source. Thousands of instances daily occur, that are specimens of the motor of animal, generative life; and while these stain the pages of civilized journalism, we will be content, in being called spiritless by the world, if we can only be brimfull of the living spirit of Christ.

#### Called.

(Since our last Issue).

Joseph Patten, Octogenarian, West Pittsfield, Mass.  
Hannah Blanchard, aged 85, Harvard, Mass.  
Robt. Fowle, aged 73, Canterbury, N. H.

#### Work and Win.

BY DANIEL ORCUTT.

However difficult the obstacles may appear to the novice in the self-denying way, remember, that if you commence the work with earnestness of purpose, your efforts will be crowned with success. A wavering, doubting mind never did, and never will accomplish anything worth naming. There is nothing like a fixed, firm, steady aim in the gospel cause, that will ensure victory. The true crossbearer, by vigorous, persevering effort, wins crowns of bright glory. It has been truly said, that no excellence is gained without earnest labor. How did our blessed Saviour overcome, and win that bright crown? And how did our ever blessed Mother gain that spotless robe which she wears? By resolute perseverance and patient toil. Oh, how worthy of imitation! Now, what has been done can be done again; and it is only those who work, that win. Therefore in our passage to heaven over life's rough sea, should billows arise to impede our progress, let us remember that constant, earnest labor will conquer all things. Be not discouraged at slow progress. Work on, discarding vices one by one, and "adding to your faith, virtues." Work patiently—*Work and Win.*

#### Truth Courts Investigation.

Nothing tends more to the improvement of the principles of light and truth in the mind of man, than a free, candid, and unprejudiced inquiry, and a willingness to examine into the truth of any tenets or practices which are at variance with his natural inclinations and prepossessions. Prejudice operates upon the mind like jaundice upon the eye, which prevents it from seeing objects except through a medium discolored by its own infirmity, and therefore it cannot form any just or correct ideas of what it does actually see.

It is to be lamented that popular excitement is often raised to the highest pitch by selfish, designing persons, who, like puppet-showmen, keep themselves artfully concealed. Public good is generally made the plea to obtain the gratification of private ambition or malice; and whatever may be the ostensible object of the instigators, whether it be of a religious, political, or other nature, the medium of excitement is the same—the passions are developed and prejudice created, the effects of which are in proportion to the estimated importance of the object held up to view.

Of all the objects of popular clamor, none are more calculated to make an impression upon the mind of man, than the subject of religion. This has been used as a cloak for persecution in all ages. The public mind is agitated by designing and interested men against some person, principle or system of religion, which stands in the way of their ambitious plans. Such was the excitement raised by Demetrius and his interested coadjutors against the apostle Paul among the Ephesians, who were persuaded to believe, that through the preaching of Paul, their

religion was in danger, and "that the temple of the great goddess Diana would be despised and her magnificence destroyed;" while the real danger apprehended was the loss of the lucrative craft of the prime mover of the tumult.

In all ages, those religious persons and sects, however few or small, who, regardless of popular opinion, have presumed to think and act for themselves, and to advocate and practice virtue according to their own unbiased judgment, have always been the objects of popular odium. And persecution against such has always been excited in proportion to the contrast of their principles with the popular feelings and opinions, and the self-denial which those principles required against the inbred propensities of human nature; because such principles are viewed as obstacles in the way of the interested designs of aspiring ambition.

The only efficacious remedy against the influence of such contaminating excitements, is calm and candid consideration, a sincere and impartial inquiry after light and truth, and a dispassionate examination of every principle presented to the mind that requires important action. The action will then proceed from deliberate judgment, and not from the impulse of passion. In tracing the history of the human race, we rarely find a heinous crime committed under the influence of calm consideration; but generally, if not always, under the excitement of some pernicious and baneful passion, and from some corrupt principle, which has been designedly instilled into the mind conformable to those passions. All evil speaking, all slanders, all defamation and detraction, proceed from these sources. No wars, no tyranny, nor persecution, could ever be supported by any other principle. If ever the civil and religious liberties of this nation are overthrown, it will be done through the prevalence of these causes.

When strenuous and increasing efforts are made to gain a religious ascendancy, and to obtain the passage of laws in favor of the opinions and views of popular sects who lay claims to orthodoxy, and when such laws are enacted to favor such schemes, and to operate against unpopular sects, then let the lovers of national liberty beware lest the consummation of these designs and exertions shall finally terminate in the baneful and dreaded combination of the civil and ecclesiastical powers to sway the destinies of our country. If this should once be accomplished, then comes an end, a final end to all the liberties and privileges, both civil and religious, which have hitherto been the distinguished portion of this highly favored nation.

The utility of every principle and system must be tested by its nature and effects. We therefore request the reader to examine, candidly and without prejudice, the tenets of our Society, and see if he can discover anything in the principles of its system incompatible with purity, justice, and charity—anything inconsistent with the social and spiritual happiness, or anything which is not compatible with the free agency of man, or with the civil and religious rights bestowed upon us by our

beneficent Creator, and secured to us by the free institutions of our country.

All must be aware that obedience to Shaker principles requires great self-denial against the natural propensities of man. But surely, if we believe the testimony of our Saviour, (Luke xiv. 33.) this can be no proof that they are not the principles of genuine Christianity; and whether they are approved or disapproved, or whether they are agreeable or disagreeable to the feelings of human nature, no one can have any reasonable ground of complaint, nor cause of opposition, since all are at their own option to embrace them or not.

The faith and principles of our Society have been tested more than eighty years in this land. Originating from means apparently the most contemptible and inadequate, yet nevertheless, means destined to stem all the opposition of nature's passions, to confront the pride and ambition of the world, and the persecutions of the bigoted votaries of popular religions, they have increased and grown, and been gradually unfolded and extended, and have been received by many, until they have established a people in the united order of harmony, peace, and social happiness, which continues to excite the increasing attention and wonder of mankind. If individuals who have belonged to these Societies have violated their religious faith and principles, and refused to reform, they have been obliged, from the nature and operations of the principles, to depart, according to the declaration of our Saviour. Every branch in me that beareth fruit, my Father purgeth it, that it may bear more fruit; but every branch in me that beareth not fruit, my Father taketh it away. (John, xv. 1, 2.) No violation of virtuous principles being tolerated among us, unfaithful members must of necessity lose their union and relation to the Body, and go out from us, thereby showing they are not of us.

But it must be obvious to all, that persons coming into the Society must necessarily have a time of probation, in order to prove their faith and integrity, before their sincerity can be tested, and their ultimate union as faithful members be established.

Hence, during this probationary trial, it cannot reasonably be expected that every one who may reside in this community, though they may assume the garb and adopt the language common to its members, will be faithful representatives thereof.

It is by the well known and established principles of the Society, that every individual, professed member is to be judged. Therefore, whatever may be their profession, language, or garb, if they violate the sacred principles aforesaid, they are not in true union, nor proper representatives of the Community—and by this rule all men may know them.—*Brief Exposition.*

#### Personal Experiences and Testimony of Aaron Wood.

I early embraced the everlasting gospel of Christ's second appearing, which was revealed through our beloved Mother, Ann Lee, and those faithful witnesses of God who came

with her from England. As I was intimately acquainted with these beloved witnesses, I feel it a duty I owe to God, to my own soul, and to the cause of truth, to make an honest declaration concerning my connection and acquaintance with them, and my knowledge of their character and ministration. In doing this, I shall relate a little of my own experience before I became acquainted with them.

When I was about twenty years of age, I was convicted of my lost state, and felt great concern for the salvation of my soul. I was sensible that I was daily increasing in sin against God, and I saw no way to escape his righteous judgment. I fled to the holy scriptures; but I found these condemned me. They testified that, "He that committeth sin is of the Devil." I cried to God as well as I was able; but found no relief—my trouble of mind daily increased. I attended the meetings of various denominations of professed Christians; but could find none that I believed really walked with God, according to the precepts and example of Christ. Thus my tribulation and condemnation increased for about the space of five years, until my life became such a burden to me, that I was tempted to put an end to my existence, in order to stop my career of sin. But thanks be to God, that he at length opened a way for my release.

About this time, I heard of a strange people who were persecuted and imprisoned in Albany, for their religion. I went from Shelburn, Massachusetts, where I then lived, to see them, and was soon convinced that they lived and reigned with Christ on earth. They spake the word of God to me, which was indeed "quick and powerful." They taught me to confess all my sins to God before his witnesses, and to take up a daily cross against all sin and all manner of uncleanness, and to live a just, holy and pure life before God and all men. I had so much faith and confidence in them, that I was ready and willing to confess my sins, which I did faithfully, and brought them out, one by one, as I had committed them. And the blessed gift of repentance which I felt, cleansed and healed my wounded soul, and released me from the fear of death and the torments of hell. And I can testify of a truth, that in obedience to the faith which I then received, I am saved from the commission of all sin.

In my first visit, I did not see Mother Ann. She had been previously moved from Albany to Poughkeepsie, and imprisoned in that town. This was in August. In the fall I went to see the Elders again, and staid with them one night in the prison. After Mother and the Elders were released from prison, I went to see them at Watervliet; and from this time I was with them the most of my time. I journeyed with them from place to place; and was with them in nearly all the places where they visited. I have suffered much persecution and affliction with them; and I thank God that I was counted worthy to suffer with them. I have been beaten and wounded by wicked, persecuting mobs, till the ground was besmeared with my blood. At one time



I was knocked down with a club, and was taken up and carried into the house for dead.

But these things were light in comparison with what Mother and the Elders suffered by the hands of lawless ruffians. I am confident that nothing short of the power of God, could have preserved their lives through such severe suffering as I have witnessed. I was with them at the time Mother was so shamefully and cruelly abused by that outrageous and horrid mob, which began at George Darrow's, in New Lebanon, on the morning of the 2d of September, 1783, and which continued until dark; the bare recital of which is enough to make humanity shudder, and bring everlasting disgrace upon the inhuman actors in it. Shortly after this, I went with Mother and the Elders from New Lebanon to Watervliet; I continued to live there with them for more than a year; and was daily conversant with them, dwelt in the same house and eat at the same table. I was there when Elder William Lee deceased, July 21st, 1784, and remained there till after Mother Ann's decease, on the 8th of September following.

Notwithstanding the evil reports that have been circulated abroad against Mother Ann, and the base charges of intemperance and lewdness, I can truly say, that in all my acquaintance with her, from first to last, I never discovered in her the least symptom of intemperance or lewdness, nor any kind of evil whatever. I always considered her to be the most godly person my eyes ever beheld. She truly loved and feared God, and taught the same to others. Her charity to lost souls was boundless; and her severity against sin was like a flaming fire. No wonder the world hated her; for she was not of the world. Hence they hate her, and say all manner of evil against her falsely. In doing this, they bring the greatest possible evidence in her favor.

And now I say unto you that utter false accusations: ye are the children of a persecuting generation. "Fill ye up then the measure of your fathers; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel," down to the suffering witnesses of God whom ye have persecuted and abused.

### Eulogium.

Sister Lucy McIntosh, who, by natural death left this, for the second phase of life, at the mature age of ninety-one years, was one of the very few remaining, whose identity with the society dates with its earliest history.

Her steadfast, devoted, and unselfish life, gave potency to her wise precepts; she preached by example. Important positions of care and trust have been honoured by her integrity, intelligence and fidelity.

To those who knew her, she needed no other eulogy than her whole life. E. M.

### Shaker Communism.

The revision of "Shaker Communism" was completed in London; printed there; has arrived; and we think it, excepting "The Compendium," the best work for the times issued by our Order. We recommend the same, enlarged, improved, and full of the spirit that should imbue the Churches. Amen.

We will send post paid for Fifty Cents.

### Ho! Second Adventists!

In the Second Advent excitement of 1843, there was a peculiar feature manifested by many of its participants. Miller, with many thousands of disciples, firmly believed in the personal appearing of Jesus at that time; all the figures of Sacred Writ, with barely one exception, were supposed to point to the year of 1843. So sincere and zealous were the believers, that in preparation to meet the Lord, they progressed "from faith unto faith," in an exceeding personal purity. Hundreds, if not thousands, were convicted of the impropriety of the works of the flesh—of their non-fellowship with Christ—and long ere "the tenth day of the seventh month" arrived, these might have been found *living as brothers and sisters in households that had previously known them only as husbands and wives*. They perceived that neither reproduction nor the relations for the same, belonged to the realms to which they aspired, and cheerfully relinquished the same. Disappointed that Jesus did not appear, many concluded that the Second Advent had already occurred, or that the same would be manifested in a spiritual manner.

They sought a refuge, and many found this in Shaker Societies, whose members were believers in the truth that Christ had appeared "the second time, without sin unto salvation," in one, "like unto the Son of Man"—the daughter of man—and having been led, by the Christ angels, to the practice of such personal purity, like unto the Shakers, they were evidently prepared for the Christ Baptism which they found, and were satisfied with in Shaker homes and life. "Now," said Miller, "if there is a possibility of mistake in these calculations—and I do not see that it is possible—then is there but one possible solution left, and this conclusively points to the year of 1873!"

The near approach of "the end" of all calculations, brings to the minds of Second Adventists the same noticeable peculiarity of sentiment, and we hope, of life, that was such a prominent feature in 1843. None needs to be a very critical observer, to notice in all the literature of these sincere lookers for Jesus, a marked similarity between their *sentiments*, and *Shaker life*. Before me are the last two issues of *The World's Crisis*; and for purity of sentiment, we challenge the heavens.

Where such sentiment abounds, there are hopes that such testimony finds a response in active life. In testimony against all fleshly corruptions of the mind and body, I present an extract from *The Advent Christian Times*, which will forcibly remind many of testimony in a Shaker meeting:

"Here the body is to be blameless and presented so, unto the coming of Christ. Here is an explanation of the question, 'am I holy?' Is my body blameless? Are there foes within? When temptation comes, is there a response to it in my nature? Am I continually struggling to keep down my passions, lest they gain the victory over my love for Jesus? If so, then those passions are unholy and need something more than conquering. They need eradicating. The flesh needs cleansing in order for the body to be blameless. The spiritual emotions may be all right, but the fleshly emotions are all wrong. In this case the body is not holy, and I think we all believe the body is a very

essential part of the man. Now then, am I holy? What shall we say to this inquiry? Is it yes, or no? Let it be candidly considered and answered, even if we find the response to be in the negative.

"A deliverance from this condition, so that a person's carnal desires in the flesh are dead, and the whole impulse of the body is spiritual, is the point under consideration. Can the body be controlled by the Spirit of God so that its emotions are not carnal but spiritual? A man 'finds a law in his members warring against the law of his mind,' and the question is, Can he be delivered from this condition?"

"This is as important a question as the one, 'am I holy,' for if a person fully realizes that notwithstanding his love to God and his service, there yet remains the 'sin in the flesh,' it is very important to know whether it must always remain there during mortality, or whether it can be rooted out now."

Such are the proper Christian convictions, and these will bring Second Adventists we hope, into the necessary tribulation, by which they will be led "to wash their robes in the life of the Lamb," by confessing their sins, and repenting of the same, by a thorough leaving off of all fleshly transactions.

Then will they be led to the advanced faith, made manifest in the *Crisis*.

"Further, for a platform of Christian fellowship, true love will adopt one as broad as that laid down by our Saviour. On a certain occasion, being told that his mother and brethren desired to speak with him, he improved the occasion by stretching forth his hand toward his disciples saying, 'Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

"Brother, sister, how does your life compare with your profession? If you say you are abiding in Christ, to be consistent, you ought 'also to walk even as he walked.'"

We would that Christ make an appearance in 1873, or before that time; and we doubt not, but "those who look for Christ" in *their lives*, "to them Christ will appear."

We conclude with this assertion and prophecy: Jesus was crucified, his body buried; he ascended into the spiritual world; and no doubt has often visited the earth since. That which now so elevates the anticipations of Second Adventists, is the coming of the Christ Spirit that anointed Jesus, and will anoint many others.

When they are fully assured of their disappointment that Jesus will not appear; that their bodies will never rise; that the resurrection is spiritual, not carnal, we are ready now, as in 1843, to bless them with a refuge, filled with consolation, and present them to Christ, for whom they have looked; towards whom their testimonies have pointed, and for whose reception, we hope, they have endeavored to keep their bodies in all purity. Then will they sing with us:

"Are we fitted, and prepared Tabernacles of the Lord?

Have we found the hidden pearl—Christ—the true Messiah?

Look not for him at the tomb, For the *Living* he's among;

There he'll meet you, there he'll come, and sit the Purifier."

We have received "The Equal Distribution of Wealth," being an Address of the Editor of *Binghamton Times*, N. Y. Its reasoning is good, but it puts so far off the accomplishment of its subject, that all may well despair of the Millennium by the means proposed. So long as mankind have husbands, wives, children, they will never yield the point of private

## GOD'S UNIVERSAL PRAISE.

North, Mt. L.

1 Sing un - to the Lord a new song— Chant ye His praises sweet— Let earth the joy - ful strain pro-long, With har - mo - ny re - plete.  
 2 Let the star - ry hea - vens re - joice; Let earth her tribute bring; The sea shall lift its migh - ty voice, And all the isles shall sing.

*Ritard.*  
 A - gain at - tune the heartfelt song, And bless His ho - ly Name. Sal - va - tion doth to Him be - long, Let eve - ry voice pro - claim.  
 Green fields in glad - ness shall a - bound, And yield a rich in - crease; While for - ests shall with joy re - sound— The an - thems of sweet peace.

possessions—but cherish these to an extent, equal to the possibility of attainment.

Let there be an "Equal Distribution" made to-day, and one year from to-day it would be far worse than yesterday. Jesus began his work by the denial of those selfish relations that will forever make the kingdom of heaven impossible, while actively engaged in. "Follow Me, is the true rule."

## The Editor's Appeal.

TO OUR PATRONS AND FRIENDS:—With this issue of THE SHAKER, we complete Vol. Second. We have again presented ninety-six pages of information of our life, faith and testimony, for the small sum of FIFTY CENTS! The actual cost has been much more. We have not presented a life and testimony that meet the "popular idea" of what should be the religious theology; but rather, have dealt in truths that were unpalatable to the masses, yet known to be truths, nevertheless.

By this conscientious course—the dissemination of truth—regardless of whether it pleases or displeases—it is almost a miracle, that we have been as successful in meeting our expenses. We do not believe there is a more radically religious monthly in the world—radical, so far as going down to the foundation of human woes and loss, illustrating their cause, effect and remedy, and aiming at the elevation of the whole human race. We have not attempted to attain unto a financial eminence; but rather, have from the first, been humbly content to meet our expenses, while doing the greatest possible good in the least possible space, at the lowest possible price.

While we can feel, that the pulse of so large a part of humanity is with us, sufficiently to aid us with the small pittance asked for THE SHAKER, we mean to live to uphold the standard of CHRISTIAN RELIGION, as lived by JESUS, unbiassed and unmingled with human follies and fleshly lusts. We are very grateful, dear friends, for your kindly recognition of the strife in which we are engaged—to live here, as all expect they must live hereafter; and though our little SHAKER may not completely effect the desired end—the salvation of innumerable souls from a further commission of sin—it will be an educator for the life that

is to come. There are thousands who do not feel able nor willing to receive the saying: "Be a Shaker!" but whose admiration is challenged by the knowledge that there are some who can receive the saying "for the kingdom of heaven's sake;" and such pay a tribute to virtue, when they realize that our principles are "the salt of this poor earth." From such, and from all who love virtue, purity and goodness—from all who are interested in our standing uprightly for Christ's sake, and preaching the true gospel in our every-day life—from such we look for aid in sustaining THE SHAKER, by sending to us of your substance, according to your ability, and love

"For the cause, that lacks assistance—  
 For the wrongs that need resistance—  
 For the bright hopes in the distance,  
 And the good that all may do."

Again thanking you for past favors, we beg for the continuance of the same—for the renewal of the large number of subscriptions that expire with this issue. We promise to render in exchange, an increasing amount of true religious literature and song; to enhance the value of our medium by a greater variety of subjects; and generally, to devote our whole soul's effort for the best good of humanity. We should not feel it dishonorable to discontinue for the present; but replies from every part of the Union, from all classes of individuals, give this question an emphatic negative.

We shall, under this encouragement, "run well for another season;" and we hope to receive that tangible sympathy, without which our efforts for humanity, but not our love, must fail. We appeal, then, to all: Subscribe for THE SHAKER. Lend the Lord a half-dollar, and after many days it will return to you, in value, a thousand fold. And may you fare well in our peace, love and blessing, until we meet on Canaan's happy shore; and there, with one Lord, and one life like unto his, "we shall know of the doctrine," and part no more forever.

Any one desirous of circulating a few copies of THE SHAKER, may obtain a select parcel, on application to this office.

Bound copies of THE SHAKER, Vols. 1 and 2 together, will be sent, post paid, for two dollars and fifty cents. Bound separately, each, one dollar and seventy-five cents.

We purposed an "Extra" with present number, but our dreadful fires have denied us the opportunity of preparing it. Should our DECEMBER issue be late, we beg the patience of our readers.

TO NEWS DEALERS, BOOKSELLERS AND STATIONERS.—We want you to act as agents for THE SHAKER. On application, we will make to you the most reasonable terms. Send us your address, and try the sale of THE MOST RADICALLY RELIGIOUS MONTHLY in the world—THE SHAKER!

## SPECIAL NOTICE.

With the beginning of next volume of THE SHAKER the management changes. The present editor retires to the position of Publisher; and the present, able head of the Novitiate Orders of Shakers—Elder F. W. Evans—becomes its Editor, AND TO WHOM ALL SUBSCRIPTIONS SHOULD BE ADDRESSED. This is a consummation long and devoutly wished for. Let the subscriptions be sent to him "fast and numerous."

## PUBLICATIONS.

Christ's First and Second Appearing	\$1 25
Dunlavy's Manifesto	1 25
Millennial Church	1 00
Compendium of Shakerism	0 50
Three Discourses on United Interests	0 50
Shaker Communism—Evans	0 50
Shakerism, the Possibility of the Race	0 10
Tracts free, where postage is paid.	

## MEMBERS OF SOCIETY

Appointed to answer Correspondents, among whom are the Board of Editors.

- Elder F. W. Evans, Mt. Lebanon, Columbia Co., N. Y.
- " Galen Richmond, Shakers, N. Y.
- " Calvin G. Reed, Sonysa, Livingston Co., N. Y.
- " Simon Mabee, West Pittsfield, Mass.
- " H. S. Kellogg, Thompsonville, Conn., Shakers.
- " Albert Battles, Tynningham, Berkshire Co., Mass.
- " Wm. Leonard, Ayer, Mass., Shakers.
- " Jonas Nutting, Shirley Village, Middlesex Co., Mass.
- " B. H. Smith, Shaker Village, Merrimack Co., N. H.
- " Henry Cummings, Enfield, Grafton Co., N. H.
- " John B. Vance, Alfred, Shakers, York Co., Me.
- " Nehemiah Trull, West Gloucester, Cumberland Co., Me., Shakers.
- " Chas. Clapp, Union Village, Warren Co., O., Shakers.
- " Ezra Sherman, Preston, Hamilton Co., Ohio, Shakers.
- " Stephen Ball, Dayton, Shakers, Ohio.
- " Jacob Kulp, Pleasant Hill, Mercer Co., Ky.
- " J. R. Eades, South Union, Logan Co., Ky.
- " J. S. Prescott, Cleveland, Ohio, Shakers.



